



Adsum

Adsum is published by the seminarians of **Mater Dei Seminary** for the enjoyment of our families, friends, and benefactors.

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

This issue of the seminary newsletter begins with the announcement of the upcoming ordinations of Frater Francis Crawford, CMRI to the Subdiaconate and Reverend Mr. Robert Letourneau to the Priesthood on Saturday, December 12th, the feast of Our Lady of Guadalupe. The Solemn Pontifical High Mass with the ordinations will begin at 8:00 a.m. in order to accommodate the priests who will need to return to their respective churches in time for Sunday Mass. Please remember these two seminarians in your prayers as they make the required six-day retreat.

Now that all the dust has settled from the “papal” visit of Francis I, it is indeed tragic that he completely ignored the serious, spiritual issues which confront Catholics in the United States and instead focused on social and political issues. Even secular reporters questioned why the “pope” did not address matters which would direct people to Heaven and why he dabbled in such controversial and questionable issues as global warming. If Francis I was a true pope he would certainly be more concerned about the spiritual “warming” of souls going to Hell for the sins of abortion, divorce and re-marriage, homosexuality, and the serious decline of U.S. Catholics in “Mass” attendance on Sundays (less than half of so-called Catholics attend regularly).

The same can be said about the recent Extraordinary Synod on the Family held this past October. Very similar to last year’s Synod where the modernist “cardinals” and “bishops” promoted the “positive elements” of homosexual unions, this year’s Synod once again watered down the Catholic Faith in the area of the Sixth and Ninth Commandments by encouraging pastors to find positive elements in the illicit unions of those scandalous Catholics who are living in fornication and adultery. What positive elements can exist in the violation of God’s Law? This is certainly not the language of the Catholic Church. The language of the Synod ‘fathers’ is one of compromise and betrayal. Pope Pius XI in his encyclical *Casti Canubii* on Catholic Marriage was very clear on what the Catholic Church has always taught about the sacredness of marriage and its indissoluble nature.

The tactics of the modernists in the Vatican II Church for the last fifty years have been to change doctrines incre-

mentally. At Vatican Council II, in the declaration *Nostra Aetate*, Catholics were exhorted to “acknowledge, preserve and promote the spiritual and moral goods” found amongst the followers of non-Christian religions. There was no exhortation for Catholics to seek the conversion of non-Christians to the true Faith as Christ had commanded His Apostles “Go teach all nations, baptizing them... teaching them to observe all things whatsoever He commanded” (Matt 28:19) and “He who believes and is baptized shall be saved and he who does not believe shall be condemned.” (Mark 16:16) What spiritual or moral goods are found in the worship of the false gods of the Hindus, the aetical practices of the Buddhists (who don’t even believe in a personal God) or the other man made religions?

The late Fr. Francis Fenton S.T.D. once made an interesting comment to me back in the 1980’s about the Vatican II “hierarchy.” He said we should not only pay attention to the heretical statements they make but should also take note of the many things they do not say. When is the last time anyone has heard from the Vatican II clergy about the four last things- death, judgement, Heaven and Hell? Do they ever speak of sin, especially mortal sin, and the importance of being in the state of sanctifying grace? Do they ever teach that there is but one true religion revealed by God and but one true Church founded by Jesus Christ? Is it any wonder that so many modern Catholics have lost the Faith and deny basic teachings of the Catholic Church?

Over ten years ago the newspaper USA Today conducted a survey amongst Catholics worldwide on various moral issues and then divided the survey amongst various countries. Percentages of U.S. Catholics who said the following are **never justifiable**: abortion 37%, homosexuality 20%, euthanasia 31%. The percentage of Catholics attending religious services at least once a week was 44%.

Our Lord once spoke in one of His parables about the good seed planted in the field, and the cockle that sprouted with the good seed, saying that “an enemy hath done this.” The enemies of the Church have said for many years that they would destroy the Catholic Church from within. May our Heavenly Mother Mary and all the Saints intercede for us in these difficult times.

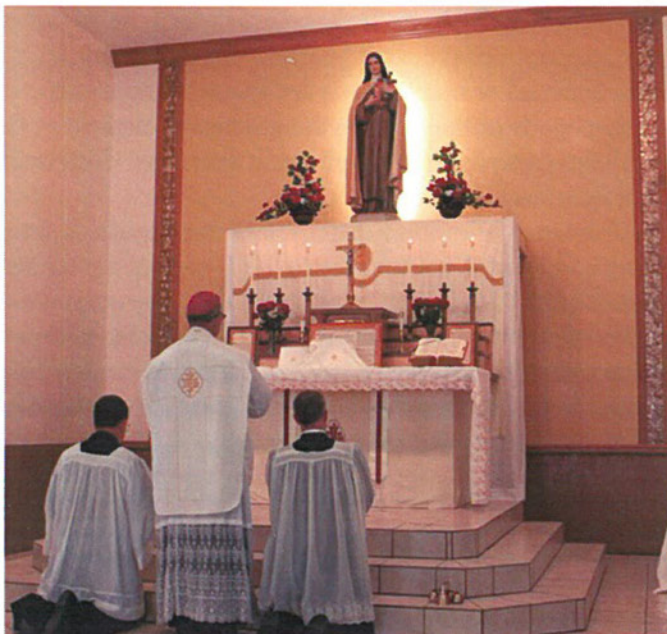
With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI



*Blessing the Outside of
St. Theresa's Church in Maine*



*The Litany of the Saints and the
Blessing of the Interior*



*Pontifical Low Mass in Honor of St. Therese
of the Child Jesus- Fr. Gerard McKee CMRI
and Fr. Anthony Short CMRI Assisting*



*Front View of the Mission Church of Fr.
Benedict Hughes CMRI and
Fr. Anthony Short CMRI*

DEFINITION OF A PRIEST

- A fisher of men
- A fellow-worker with Christ
- A steward of the House of God
- A sower of good seed
- A spiritual father of many people
- A hunter of souls
- An ambassador of Christ
- A bearer of good fruit
- A shepherd of souls
- Light of the world
- A dispenser of the Mysteries of God
- Salt of the earth

- ANOTHER CHRIST

Why do We Pray for the Dead?

by Fr. John A. O'Brien (1944)

"Why do Catholics pray for the dead?" is a question frequently asked by our non-Catholic fellow citizens. Since the practice of praying for the souls of the deceased is based upon the doctrine of Purgatory which was abandoned by the Reformers in the sixteenth century, and is now practically unknown among their followers, the latter are naturally at a loss to understand the Catholic custom of praying for their departed brethren, or as it is commonly called, "the devotion to the poor souls."

The Church keeps this devotion before the eyes of her children by setting aside the second of November as All Souls' Day, permitting her priests to celebrate three Masses on that day for the souls of the departed, and by designating the entire month of November as the month of special devotion for the poor souls. Let us invite our non-Catholic friends to investigate with us the basis of this devotion in Scripture, Tradition and in reason.

The Scriptures encourage us to pray not only for one another on earth, and to invoke the intercession of the saints and angels, but they encourage us to pray for the souls of our deceased brethren as well. In the second Book of Machabees it is narrated that after Judas had defeated Gorgias, he came with his company to bury the Jews slain in the battle. "Making a gathering, he sent twelve drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead." He did not regard their sins to be grievous, "because he considered that they who had fallen asleep with godliness had great grace laid up for them." The sacred writer then expresses the doctrine involved herein: "It is, therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (12: 43-46).

"Yet So As By Fire"

While our dissenting brethren do not acknowledge the Books of Machabees to be inspired, they must at least admit them to be faithful historical records that bear witness to the Jewish faith centuries before Christ. As a matter of fact, they rest upon the same authority as Isaias, St. John, and all the other books in the Bible – the infallible teaching authority of the Church which has declared all the books in the Bible to be inspired.

Our Saviour speaks of the forgiveness of sins in "the world to come" (Matt. 12:32) which refers to Purgatory according to St. Augustine and St. Gregory the Great. In his letter to the Corinthians, St. Paul tells us that "every man's work shall be manifest" on the Lord's Day. "The fire," he continues, "shall try every man's work of what sort it is. If any man's work abide," that is if his works are righteous, "he shall receive a reward. If any man's work burn," that is if his works are faulty and imperfect, "he shall suffer loss; but he himself shall be saved, yet so as by fire." (I Cor. 3:13-15) In these words St. Paul tells us that the soul of such a man will be ultimately saved, though he will suffer for a time the purifying flames of Purgatory.

Voices of the Martyrs

This is the unanimous interpretation of the Fathers of the early Church and the continuing tradition of the intervening

centuries. It speaks to us from the tombs of the martyrs and from the catacombs where lie the bodies of the early Christians. In going through the catacombs of St. Calixtus under the hills of Rome, the writer saw a number of inscriptions echoing still the last words of the dying Christians: "In your prayers remember us who have gone before you." "Mayest thou have eternal light in Christ," was the answering prayer of those who remained behind. "Inscriptions such as these," reports Monsignor Barnes, "are found upon the tomb of many Christians in the first three centuries." (The Early Church in the Light of the Monuments, 149-157).

This Apostolic custom of praying for the dead is frequently referred to in the writings of the Fathers of both the East and West. Tertullian (160-240) in two different passages speaks of anniversary Masses:

"We make on one day every year oblations for the dead, as for their birthdays." (De Cor. Mil., 8)
"The faithful widow prays for the soul of her husband, and begs for him in the interim repose, and participation in the first resurrection, and offers prayers on the anniversary of his death." (De Monag., 10).

In his funeral sermon over the Emperor Theodosius, St. Ambrose, Bishop of Milan, said:

"Give perfect rest to Thy servant Theodosius, that rest which Thou has prepared for Thy saints. I have loved him, and therefore will I follow him unto the land of the living nor will I leave him until by tears and prayers I shall lead him whither his merits summon him, unto the holy mountain of the Lord." (De Obitu., Theod., 36, 37).

Testimony of St. Augustine

One of the most touching incidents which have come down to us from the writings of the Fathers upon this subject is from the pen of St. Augustine, who lived in the beginning of the fifth century. This scholarly Bishop relates that when his mother was dying, she made this last request of him:

"Lay this body anywhere; let not the care of it in any way disturb you. This only I request of you, that you would remember me at the altar of the Lord, wherever you be." (Confessions, Book 9.)

The memory of that request drew from her son this fervent prayer:

"I, therefore, O God of my heart, do now beseech Thee for the sins of my mother. Hear me through the medicine of the wounds that hung upon the wood... May she, then, be in the peace with her husband... And inspire, my Lord... Thy servants, my brethren, whom with voice and heart and pen I serve, that as many as shall read these words may remember at Thy Altar, Monica, Thy servant..." (Ibid)

In this incident there is reflected the universal custom of the early Church of praying for the dead, as well as her belief in a state called Purgatory.

Father Connell Answers Moral Questions

by Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D., L.H.D.

CONDITIONS FOR AN INDULGENCE

Question: A person wishes to gain on the same day several plenary indulgences, all of them requiring the fulfillment of the usual conditions (*suetis conditionibus*), among which are a visit to a church and prayer for the intention of the Holy Father. In order to gain all these indulgences, is it sufficient to visit a church only once and to pray only once for the intention of the Pope?

Answer: Canon 933 prescribes that several indulgences cannot be gained by one and the same work, to which the indulgences are annexed by several titles, unless the required work is confession and Holy Communion or unless the opposite is expressly stipulated (an example of this latter exception is the recitation of a rosary to which indulgences by several titles have been affixed). The case is not quite the same as that presented by our questioner. The Code speaks of *one and the same work* indulgenced under several titles. Our correspondent is speaking of *several* different indulgenced works requiring the same conditions for the gaining of each indulgence—the so-called “usual conditions,” which are confession, Holy Communion, a visit to a church or public oratory, and prayer for the intention of the Holy Father. But we can surely argue *a pari* (from similarity or things), or even *a fortiori* (logically), that if the conditions must be repeated for each indulgence affixed to the same work (except confession and Holy Communion) they must surely be repeated (with the same exception) when there is question of different indulgenced works. That means that if a person wishes to gain several plenary indulgences by different works, each of which requires the “usual conditions,” he must make several distinct visits to a church or a public oratory (or a semi-public oratory, if he has there the right to satisfy his obligation of hearing Mass. In the words of Father Damen: “If on the same day one wishes to gain several indulgences, each of which requires a visit to a church, he must make as many visits to a church as he wishes to gain indulgences, unless it is otherwise stipulated.”

It should be noted, however, that for one legitimately impeded from making a visit to a church or public oratory, a confessor can commute this condition to another good work. The visit to the church for the reception of Holy Communion suffices for one of the indulgences. The prayers for the intention of the Holy Father need not be recited on the occasion of the visit to the church, though it is commendable to say them then.

PERMISSION TO SUBSTITUTE THE SCAPULAR MEDAL FOR THE CLOTH SCAPULAR

Question: When and by whom was permission given to substitute the scapular medal for the cloth scapular?

Answer : General permission for this substitution was granted December 16, 1910, by the Congregation of the Holy Office, with the approval of Pope St. Pius X. The Pope on this occasion expressed his desire that Catholics would continue to use the cloth scapular in preference to the medal. Previously to this general concession there was a special privilege to make this substitution, which would be granted by certain missionaries in Africa to the natives.

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